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work were already reached, and the hope is held out that a future volume may give this further material.

The mechanical features and appearance of the commentary are exactly those of the Lightfoot and Westcott commentaries on the Pauline and general epistles respectively. It will be recalled that Drs. Hort, Lightfoot, and Westcott at one time partitioned among themselves the New Testament for the purpose of writing commentaries on the whole. To Dr. Hort were assigned the gospels, and unfortunately he was the only one of the trio who did not accomplish some part of this plan. It was of course too great an undertaking for any one person. Dr. Swete has made a worthy beginning; may others carry forward this vitally important work.

The painstaking and prodigious labor which has been put into this commentary on Mark, its accurate and devoted scholarship, its sense of the present need and opportunity, have combined to produce a book to which every thorough student of the New Testament will be indebted for a generation to come. It does not supersede other commentaries on this gospel, but it supplements them in an indispensable way.

C. W. VOTAW.

THE UNIVERSITY OF CHICAGO.

DIE PARALLELEN IN DEN WORTEN JESU BEI JOHANNES UND MATTHAEUS. VON A. SCHLATTER. (= "Beiträge zur Förderung christlicher Theologie," Vol. II, Heft. 5.) Gütersloh: C. Bertelsmann, 1898. Pp. 72. M. 1.

PROFESSOR SCHLATTER'S pamphlet aims to show the fundamental agreement between Christ's teachings in the synoptists and in John. Of the synoptists Matthew is chosen as the basis for comparison, because his gospel contains the largest number of discourses. About one hundred alleged parallels are discussed. Some are parallels in phraseology or figure, *e. g.*, John 3 : 29 = Matt. 9 : 15 ; John 4 : 35 = Matt. 9 : 37. Some concern more fundamental conceptions, *e. g.*, John 5 : 22 = Matt. 7 : 23 ; 25 : 12 ; John 7 : 28, 29 and 8 : 19 and 17 : 3, 25 = Matt. 11 : 27.

Apart from these and similar well-known instances, there is a large number of parallels given which are not at all conclusive. When John 5 : 17 ff. and Matt. 12 : 8 are paralleled on the supposition that Son of God and Son of Man are both conceptions of Christ's Messianic self-consciousness and, since one can have but a single self-consciousness,

therefore the terms must be equivalent, such an application of psychology to exegesis is somewhat startling. John 6 : 50, which tells the believer that he will not die, is made parallel to Matt. 16 : 18, which exhibits the church as escaped from death and destined to enjoy the resurrection life.

John 15 : 5 = Matt. 24 : 48. Both passages are warnings against a false independence of Christ.

These instances fairly illustrate much of the author's exegesis, by which he seems able to make his parallels meet only after running them out into the infinity of general religious truth.

KEMPER FULLERTON.

LANE THEOLOGICAL SEMINARY,
Cincinnati, O.

DIE JOHANNEISCHE ANSCHAUUNG VOM LEBEN, mit Berücksichtigung ihrer Vorgeschichte, untersucht von ERICH VON SCHRENCK. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1898. Pp. vi + 189. M. 3.

THIS monograph has the merit of being clearly a contribution to the subject with which it deals. The correlative conceptions of life and death in the Johannine thought have proved a fruitful field for many students, but this is the first published attempt to trace possible antecedents of these conceptions historically, with any degree of completeness. One could wish, however, for this very reason, that the work had been much more exhaustive in the studies upon the previous history of the Johannine ideas. The treatment of Greek thought is limited to one or two meager references, while the study of Philo is, as acknowledged in the preface, second-hand, and, it must be said, by no means complete. If anywhere in previous writings outside the New Testament one can discover clear approaches to the thought of John, it is unquestionably in Philo, Teichmüller's claim of a direct descent of the Johannine thought from Aristotle notwithstanding. Hence first-hand and more thorough work with Philo was desirable in such a publication. It is true that the author, for self-protection, deprecates at the outset any intention of exhaustiveness in this part of his task, but the demand for exhaustiveness seems none the less reasonable.

The latter portion of the work, dealing with the Johannine thought itself, is tolerably full, and the discussion is in the main frank, though theological predispositions at times seem to affect the treatment. An example is to be found in the vital position assigned to baptism. On